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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

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EDITORIAL

Indian Philosophy and Religions.

INTERGRATION AND SYNTHESIS

The key note of Indian Culture as a whole is its emphasis on synthesis and integration without the help afforded by such an idea as a clue to the proper study of Hindu life and Hindu thought, their manifestations in the course of millenia would be bewildering and misleading in the extreme. The key note was struck as early as the Rig Vedic declaration; (The Truth is one; the Sages call it variously). The Purusha Sookta emphasised the identity of the noumenal Absolute i. e., Brahman and the personal God (Iswara or Paramatma or Bhagawan) and of the Trimurthis (Trinity).

Another basic idea is that philosophy is not mere speculation and that religion is not mere emotion or ethical life. Philosophy is Darsana (Vision of Reality) and religion is Anushtana or Anubhava (Experience and Realisation of Reality).

The Smrithi declares "I have known the infinite Purusha shining like the Sun beyond the edge of darkness".

It is from such a basic fundamental standpoint that we must view the evolution of Indian philosophy. Otherwise it would be a chaotic bewildering jungle; with its aid we can see the growth of Indian philosophy as a beautiful single garden. We have *Nasthika Shaddarsani* (Six heretical Systems) of philosophy i. e., The Charvaha system, Jainism, and four schools of Buddhism, and asthika shaddarsini (six othodox systems of phoilosophy). The Charvaha System is pure hedonism which, at all times, is the practical universal creed of all persons in all times and climes. But an imperious inner urge forces the human mind away from pleasure to asceticism. We find that force in Jainism and Buddhism. The twenty four Tirthankaras as well as Buddha and his successors glorified renunciation and asceticism. It is true that Jainism and Buddhism deny the authority of the Vedas. But their ascetism and Yoga are totally Indian and Othodox.

Some persons call these movements as pre-Aryan and Non-Brahman, but such a Theory is obviously wrong. The movements seek to show how a man can rise to Superhuman heights of perfection by self-effort leading to release from the bondage of matter and mind. The Jain Kaiwalya and the Buddhist Nirvana are thus mile stones on the long road of the evoution of Indian philosophy.

Jainism did not affirm God as Creator and Preserver and Destroyer. Buddhism did not affirm or deny soul and God. But in its Mahayana form and in its concept of the merciful redeemer Bodhisatwa, we find a synthesis between Buddhism and Hinduism by the doctrine of the sublimation of the ego by the process of Yoga. We see in the concept of Avalohiteswara who refused Nirvana because of *Karma* (compassion) so that he might achieve the redemption and salvation an ideal of peerless sublimity. It was in that way that a synthesis was effected between the doctrine "............"? of "*Sunya*" and the doctrine of divine redemptive compassion which is the

essence of the doctrine of the Avatara or the Incarnation in Chapter IV of the Bhagavad Gita and the doctrine of Grace in Chapters IX and XII and XVIII of the Gita. Thus the Mahasukha of the Mahayana Buddhism touches the Brahmananda of Vedanta.

Coming to the Astika Shaddarasani (Darsana being vision of Truth) we can easily see how the Nyaya and the Vaiseshika systems go together. They postulate Souls and God but do not get the soul fully clear of its material sheaths. The vaiseshika adds an atomic theory of the Universe. The Sankhya and the Yoga systems go together. The Sankhya reduces the multiplicity of objects into a unity by the concepts of Prakriti but keeps the souls multiplex though realising their nature as Chit (Spiritual Consciousness) free from the sheaths of matter. The Yoga system adds a God though only as Primeval Teacher and not as the Soul of all Souls, or as Immanent in Nature and yet Transcending it, or as the Creator and the Preserver and the Destroyer of the Universe or as the source of Grace and Benediction and Bliss which liberates souls from *Samsara* and makes them realise infinite eternal supreme Bliss (Ananda). Whatever be the exact dates of Samkhya Sutras and Yoga Sutras, the Samkhya and the Yoga ideologies and especially the idea of the mastery of the Trigunas of Prakriti are very ancient and are found in the Gita. The purusha is beyond the Ego and is not a doer, the real doer being the gunas of Prakriti. By yoga we can purgate Buddhi till it is of pure sattva. Such buddhi has negative aspect viz., the denial of the life of selfish desire of the ego or the apparent self and also a positive aspect, i. e., the aspect of Universal prema (love), such love being the natural self-expression of the real self. Thus conquest of ignorance and self realisation and universal welfare will go together.

The two Maimamsas (Purva Maimamsa and Uttara Maimamsa) go together and form the apex of the pyramid of Indian Philosophy. The Purva Maimamsa shows the laws of Karma and does not trouble itself about God. But the Uttara Maimamsa begins with Brahman. It consists of the Sutras known as the Sariraka (embodied soul) Sutras or Brahma Sutras. The Rig Veda Mantras talk about many cosmic divinities. It is wrong to describe them as mere personification of the powers of Nature. Even in the Rig Veda we find a realization of the One being (Ekam Sat) of whom all the cosmic divinities are aspects. It is, however, in the Upanishads that we find full and frequent descriptions of the Infinite Eternal Supreme Satchchidananda Brahman above and beyond all material names and forms (Nama Rupa). We find in them the seeds of the concept of Maya as the power and Potency of Brahman to issue forth is Nama Rupa, Brahman being the material (upadana) cause as well as the efficient (Nimitta) cause of the Universe. The Uttara Maimamsa stresses Jnana Marga above the Karma Marga. We must realise by Jnana that the soul is like Akasa which seems to be within a pot but is not contained in it and is purely detached, infinite and eternal. In ultimate being, the soul is one with the Oversoul. The four Maha Vakyas (See foot note at the end) Prajnanam Brahman, Tattvamasi, Ayamatma Brahma, and Aham Brahmasmi affirm the ultimate truth beyond dispute or or doubt. The three Avasthas (Jagrat and Swapna and Sushupti i. e., waking, dreaming and dreamless sleep) are within the ambit of Prakriti but Brahman is beyond them (Turiya). It is beyond the three bodies (sareera traya) and the five sheaths (five kosas). It is infinite eternal supreme Being and Consciousness and Bliss. It has no dawn or setting and is self-luminous for ever.

The Gita is the essence of all the Upanishads and gives us the supreme synthesis. Among the many aspects of Synthesis (of Samkhya and Yoga, of Karma and Dhyana and Bhakti and Jnana, of Nirguna and Saguna Brahma, of Mukti in Paradise and Jivanmukti etc), the synthesis of Immanence and Transcendence and Incarnation is especially important. It is the Scripture for all and embraces all types of persons and promises salvation to all. Its best and earliest bashya is that of Sree Krishna Himself in the eleventh Skhandha of the Bhagavata.

It is well known that there are many schools of Vedanta, and especially the three schools known as Adwaita and Visishtadwaita and Dwaita. There is also a vital difference between the Vivarta Vada of (the world illusion) Adwaita, and the Parinama Vada (world evolution) of the other schools. The adwaita affirms Nirvikalpa Samadhi but the other schools do not accept that view. Even in Adwaita there are diversities such as anirvachariya khyati, drishti srishti, ekajiva Vada, ajata Vada etc.

Another aspect of synthesis is the harmonisation of Vedanta and Yoga. Mere philosophy, can never lead to realisation except with the aid of concentrated meditation which is called Nididhyasana in Vedanta and Samadhi in the Yoga sastra. Hence Yoga Sadhana is indispensable. Yoga is not merger in the Unconscious as some modern Western thinkers seem to imagine. Though in Samadhi the Yogi loses his Ego-consciousness, he, when he emerges out of Samadhi, says that he experienced a supreme bliss and illumination. In his extravorted moments the Yogi is full of perfect peace and composure. Yogi is hence the dissolution of the ego-consciousness in the Super Conscious Reality and not in the Unconscious. It is the transformation and transfiguration and sublimation and infinite amplification of the ordinary consciousness and not mere self hypnosis into a state of absence of consciousness.

It is not possible to go further into these intricacies here. It is enough to urge that the Agamas amplified and synthesised the Vedic concepts by the avikari parinama Vada i.e., Integral Evolution (reconciling Vivarta Vada and parinama Vada), the underlying idea being that the absolute evolves without integrality being diminished or affected. The concepts of Avidya and Maya were sublimated and Synthesised into the concepts of Vidya and Shakti, such Shakti itself being an aspect of Siva, Siva being the Static and latent aspect of Satchidananda and Shakti being the patent aspect. Both are one like the Sun and its splendour (Bhaskarasya prabha Yatha, as Sita Devi says in the Ramayana). When we come to Sri Ramakrishna Paramahamasa we see the self fulfilment of the Synthesis-urge of Indian Philosophy. He showed to us how God is formless and

yet has eternal form. Brahman is Paramatman and Bhagawan. He took his stand on his inalienable and indefeasible experience and affirmed Nirvikalpa Samadhi and Yavikalpa Samadhi. He affirmed Jivanmukti as well as Videha-Mukti. He reaffirmed the doctrine of Jnana and Vijanana referred to in chapter IX verse of the Gita. His doctrines of Ishta Devata and Ishta Marga formed another vital aspect of synthesis, which pre-existed but was forgotten in the periods of sectarian wars. He showed how a perfect saint can lose himself in the realisation of cosmic consciousness while another equally perfect saint can revel in such consciousness as *Sahaja Nishta* and yet live in paradise or work among men to lead them to liberation. Thus he showed the mutual compatibility of Adwaita and Visishtadwaita and Dwaita etc. He showed also how there is no incompatibility between the Mukta and the Bodhisathwa ideals or between the individual mukti and the Sarwa-mukti ideals. In fact in the Bhagawata, Bhagawan says that some liberated souls prefer eternal Bhakti to eternal mukti or eternal Kainkarya to everything else. Sri Ramakrishna showed the oneness of the Trimurthis and of Siva and Shakti. He said that it was the Mother (Kali) that led him to realise that all is Brahman not as a mere matter of Yukti (ratiocination) but as a realisation in the bliss of Samadhi. He affirms that the uinverse is the glorious manifestation of God (Isavasyam Idain Sarvam, as the Isa Upanishad says). In comparison with the being of God the world is dependent, changing, evanescent. In that sense it can be said to be illusory or unreal but it is not a dream or a mirage. It can be re-realised in its causal state as pure. Being in Nirvikalpa Samadhi or it can be enjoyed in all its glory as a multiform manifestation of Satchidananda. As Madhusoodana says we can realise our unity with God in three ways. I am His and He is Mine, and I am He. In his great poem Acharya Shatpadi the ever glorious Shankara says that even when the difference between Brahman and Soul vanishes, he is an aspect of God and God is not a mere aspect of him. (Samudrohi Tarangah Kvochana Samudrona Thanagah) There has not been a greater devotee than Shankara nor are there devotional poems and hymns so exquisite as his. His Poems to the Trimurtis and to Devi are as vibrant and passionate as his poems to Brahman. We can say the same about Ramakrishna's sayings. His Shaktism synthesises all schools of thought. To it Maya or Sakti is the Dynamism (Leela) of Brahman. Prema is the Dynamism of Ananda. The Universe is the dynamic overflow of divine bliss. The Shakti Marga is for all castes and for women as well as men. All are eligible for salvation. The final aspect of synthesis revealed by Sri Ramakrishna is the essential truth of the synthesis and harmony of religions, basing ourselves upon the essence of each religion. When he was asked about the Adwaitic realisation of the unity and identity of the apparent trichotomy of God and Soul and Universe, he said "My boy ! that is the last word in spiritual life. It is a natural state that comes in the soul in the full maturity of divine love. Understand that it is the final goal of all religions, and that all religions are so many paths leading to the same goal." The mind of the master passed through the realisation of God with attributes as proclaimed in all religions and was finally absorbed in Nirvikalpa Samadhi in Brahman the external infinite Satchidananda without name or form or attributes. (K. S. R.)

Note :—*The Four Mahavakyas :*

1. Ayam Atma Brahman: This is contained in the Mandakya Upanishad of the Atharva Veda.
2. Pragyanam Brahma : This is contained in the Aitreya Upanishad of the Rig Veda.
3. Aham Brahma Asmi: This is contained in the Brihadaranyaka Upanishad of the Yajur Veda.
4. Tat Twam Asi: This is contained in the Chchandogya Upanishad of the Sama Veda. (Ed. W & W).

NOTES

VEDANTA AND CHRISTIANITY

—SOME NOTEWORTHY PARALLELS—

(SRI MICHAEL SAWTELL, SYDNEY)

The main thought that I have to offer is that there is only one religion in the world, but that it may be expressed in many different ways, forms and tongues. Let me explain that Jesus Himself was a Vedantin and that what we call Christianity is but one of the many forms of the ageless Wisdom, Truth, Reality or Vedanta.

Vedanta philosophy consists of three great laws and they are: firstly, that the real Man is Divine; secondly, that the hidden meaning and purpose of life is for man to regain a self-conscious realization of his divine Over-Soul; and thirdly, that all religions are essentially one. In the Christian religion there is, of course, the Biblical authority for these laws.

I am willing to admit that if you base your understanding of true religion upon a literal reading of the Bible or any other Scripture, you will become hopelessly confused and dogmatic. The orthodox Church, it seems to me, confuses the disciple Jesus with the world Teacher or Avatar Christ. The Biblical account of the life of Jesus, if read literally, confuses the physical life of a disciple with the initiation of a soul. This and many other criticisms, I must admit, in any Scripture that has to be read by the masses, conceal the real Truth under the cover of myths and legends. The real truth has to be dug out, and there is enough hidden truth in both our Old and New Testaments to show to discerning students that Christianity and Vedanta are one.

PURPOSE OF VEDANTA

That great soul, Swami Vivekananda, who first brought Vedanta to the West in modern times, said in one of his lectures that the whole purpose of Vedanta was to help man to overcome the illusion of Maya. Now Jesus called Maya "This World," and Jesus also exhorted us to get out of Maya, when he said, "In this world, ye shall have tribulation. Be of good cheer; I have overcome the world."

Every religion offers to us a way to overcome Maya or illusion of this physical world which is never what it appears to be. Even materialistic physical science will now admit that. I think that St. Paul summed up Maya splendidly when he said: "We see through a glass darkly." The only way to overcome the illusion of Maya is to purge the soul of all materialistic desires, and by a self-conscious effort to develop those mystical faculties of the soul by which we are able to discern the real World that has many names. This is the teaching of Vedanta and Jesus also taught the same when he declared: "Blessed are the pure in heart, for they shall see God."

TRUTH OF RESURRECTION

There are numerous ways of Yogas, as they are called, leading to Truth. That is why the Gita says: "All roads,

that man do take, are God's." In the Gospel of Saint John, Jesus boldly announces that He is the way, the truth and the life; more important of all He says: "I am the resurrection." This truth of the resurrection is pure Vedanta. It is the most important truth in Christianity, yet it is greatly misunderstood by the orthodox Christian Churches.

I think that a comparative study of Vedanta would help the orthodox Christian Churches to understand the mystery of overcoming death, which St. Paul called the 'last enemy.' Strange as it may seem to some of the orthodox churches with all their rituals and ceremonies concerning the destruction of the physical body, Jesus taught his disciples that they ought to conquer death. Now this teaching must not be confused with the relatively false teaching of the immortality of the present physical body, but we have to learn whilst still in the flesh to create an ethereal body, an entity not made by physical implements, but a glorified existence that cannot be destroyed.

Whilst the soul is living in the illusion of Maya and is blinded by the physical delight of the senses, the human race will always be living in the contradictions of good and evil—engulfed in Maya and death. Jesus exhorted all to overcome death and Maya. He said again and again, "Those who keep my words shall not see death." Also, "My words are Spirit and my words are Life." Jesus not only taught all this, but he also demonstrated it in his own life by his acts of dematerialization, and finally by his resurrection. The resurrection is the most important part of the life and teachings of the Avatar Christ. The resurrection is the culmination of Vedanta.

REINCARNATION

Therefore I suggest that there will come a time in the evolution of aspiring souls when they will outlive the relative truth of reincarnation. Belief in reincarnation is a step and not a stop, for there is a higher truth than reincarnation, which is Resurrection. That is the real truth that christianity offers to the modern world. That is why Christianity does not stress the fact of reincarnation.

We know that Jesus accepted reincarnation as a fact, for on one occasion He told His hearers that John the Baptist was a reincarnation of the prophet Elias. If ordinary men accept reincarnation as final and endless and not what Jesus and St. Paul called the 'raising of' the dead, then there is a great danger of their putting off the day of resurrection and sinking back into apathy.

Every race, every religion and every individual has a certain mission or task to perform, which they must either achieve or suffer. If nations or individuals do not achieve their spiritual destiny then they are bound to feel the severity of the cosmic law. Those who will not learn must suffer. Souls that will not make an effort to overcome Maya cannot escape the consequences of illusion.

TRANSFIGURATION OF BODY

One of the great founders of Christianity, St. Paul, said, "Behold, I show you a great mystery." In a great glowing passage (I Cor. XV), he set forth the entire doctrine of the transmutation of the animal body into a glorified body now, before what we call the death of the physical body. St. Paul asserted that it was not only possible, but desirable for all Christians to put on before physical death the incorruptible and immortal body of a realized soul. Jesus did this before His Crucifixion, when he appeared to his disciples in his glorified body during His Transfiguration on the Mount. All through the Bible, for those who are able to read with enlightenment, and not by the letter that killeth the spirit, is found the truth of overcoming Maya and death. Moses, Enoch and Elijah did not see death. Elijah "went up in a chariot," which is symbolical of the glorified body.

SAMADHI OR CHRIST-CONSCIOUSNESS

Now what has the ageless Wisdom of Vedanta to say about this truth of the resurrection. All the great Teachers of Vedanta urge all thinkers to strive after and fit themselves for that state of consciousness that Vedanta calls Samadhi. Jesus meant the same when he said: "Be ye perfect, even as your Father in Heaven is perfect." Samadhi is the perfected state of Christ-Consciousness. There are, says Vedanta, three ordinary states of human consciousness and they are waking, dreaming and deep sleep. But in none of these does man know the real world, or what Jesus called the Kingdom of Heaven, or what Buddha called Nirvana, or what Plato called The Archetypal world. It is only by attaining the state of Nirvikalpa samadhi, says Vedanta, that man can overcome Maya and death. Vedanta has a great deal to say about this fourth state of consciousness called Nirvikalpa samadhi. The great Teachers of Vedanta say that once a man reaches this state he overcomes Karma, bondage, limitation and death. He can then dematerialize and materialize at will. This is what Jesus did.

REAL EXPERIENCE NEEDED

Jesus also followed the Eastern or Vedanta method of teaching about the Reality or God. He taught in parables, stories, the same as Buddha; he avoided direct answers, and taught through examples. Of course, His own life was the greatest example of all. We westerners talk and write too much, before we have experienced Samadhi or the Christ-Consciousness. Therefore, much of our talk is merely theoretical and intellectual, a form of Maya. Mere talk is cheap and easy. High sounding words, pious sentiments and intellectual theories, are not proof of having reached Samadhi. "By their fruits ye shall know them." Of Buddha it was said, "The Tathagata has no theories." Theories or dogmas belong to the lower mind, which any ignorant and evil-minded person may repeat. Jesus, the same as all other true prophets who have experienced samadhi, was able to say, "The Father and I are One." And again, "Who hath seen me; hath seen the Father," bold and true statements, which He proved by his resurrection.

These Common parallels of thought would show that esoterically and philosophically understood, Christianity and Vedanta are one in their ultimate aspects.

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1884.	1,643	Rs. 48 Lakhs.

EMERSON AND VEDANTA

(*Sri Michael Sawtell, Sydney*)

INTRODUCTION

Emerson was a prophet. What is a prophet? Contrary to popular opinion, a prophet is not necessarily one who foretells the future, but one who proclaims, in some way or other, the Truth about life. Emerson proclaimed the truth of Vedanta in its modern and western form, in the most majestic prose in the English language. The word 'Vedanta' comes from the ancient Sanskrit word 'Veda,' which means knowledge. The Vedas are perhaps the oldest and are certainly the most profound literature in the world. It is said that they originated as early as 3,000 years B.C. Vedanta is the concluding portion of the Vedas. Vedanta represents the real, fundamental Truth in its purest form, which is variously portrayed in all the religions and philosophies of the world.

Emerson was steeped in the Hindu idealism and literature. Although he was for a few years a Unitarian minister, he quoted more from the literature of the East than he did from the Bible. In his essay on Immortality, he refers to the myth of Nachiketas, which is from the 'Kathopanishad.' It is said that Emerson died with a copy of the Hindu classic, the 'Bhagavad Gita' in his hand.

FIRST PRINCIPLES

Vedanta Philosophy consists of three great Laws. First is that the real man is Divine; secondly, that the hidden meaning and purpose of life is for man to regain the realisation of his Divine Over-Soul; and thirdly, that all religions are essentially one, and are but the various ways to the goal of life, the Kingdom of Heaven, or the Real World.

What is the Real World? St. John called it in the Apocalypse the Holy City, the New Jerusalem, coming down from God, out of Heaven. Dr. Bucke called the Real World the Cosmic Consciousness. Jesus Christ called it the Kingdom of Heaven, and Buddha called it the Nirvana. All the mystics have different names for their experiences of the Supreme Consciousness or the Real world; and Emerson called it the Over-Soul.

The Vedas and other great books of Ageless Wisdom are mainly a collection of aphorisms that students are invited to concentrate upon. Emerson followed this Eastern method. Therefore, we must not look in Emerson's essays for long, reasoned statements of logical sequence, but for glorious passages of imaginative prose that at times seem hopelessly detached. Emerson states the Truth, in words, as nearly as he is able, and then leaves his readers to make what they can of it all. For, Emerson said, " An answer in words is delusive, for the Soul does not answer in words."

The two best known and perhaps the most popular essays of Emerson are 'Self-Reliance' and 'Compensation.' The philosophy of Vedanta permeates all the essays of Emerson, but I offer it to you as my opinion that the 'Over-Soul' is the most profound essay, and that essay expresses all that Emerson tried to say about Vedanta.

THE OVER-SOUL

In this glorious chant of praise (Emerson's essay on the Over-Soul) to the Highest in all men, you will find the truest statements about the real nature of Man. Emerson was a philosopher-mystic who had reached that high degree of consciouness which all enlightened souls hope to achieve. Emerson saw, or was conscious of the Real World. He knew, as we must all know in time, that what we call the actual physical world around us that looks so real and formidable, is really the mirror of our own mind. In his essay on the 'Poet,' Emerson wrote "The Universe is the externalization of the Soul." And again in the 'Over-Soul,' Emerson stresses the unreality of the physical world in these words: "The landscape, the figures, Boston, London, are facts as fugitive as any institution past, or whiff of mist or smoke, and so is society and so is the world."

If we ask what are the signs of this high state of Blessedness that is sometimes called the Supreme Bliss or Christ Consciousness, then I must say that there is something unmistakable about the personality of an illumined man, that even the most degraded of persons must sense. Emerson says in the 'Over-Soul,' "This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and the simple; it comes to whomsoever will put off what is foreign and proud; it comes as an insight; it comes as serenity and grandeur. When we see those whom it inhabits, we are appraised of a new degree of greatness. From that inspiration the man comes back with a changed tone, for he has changed his market cart, into a chariot of the Sun."

The unreality of the physical world that the Hindus call Maya, St. Paul "Seeing through a dark glass," and Jesus Christ "This world," and Paul Brunton a "Mentation" is indeed a hard doctrine, and it is not expected that many are ready to understand this sublime Truth, and specially the intellectuals and the social dignitories, about whom Emerson said that "They must put off what is foreign and proud in them," before they can become inspired.

This truth has been taught by all sages and seers, from time immemorial to Emerson.

If we ask how it is possible to attain the realization of the high state of Consciousness, then we find a great flood of varied answers given to us by sages and seers. Each man must learn in his own way. I chose Emerson, and his teachings pointed to me the way to Blessedness. What he teaches is what the Vedanta philosophy tells in another way. There are three means of overcoming the illusion of Maya and of realizing the Truth, as I understand. They are study, meditation and good works.

STUDY AND MEDITATION

By study, I mean being tolerant and open-minded enough to read or have a look at all the great books within one's reach and select the best out of them. Then one must try to practise in one's practical life what is found there to be worthy of emulation.

Meditation is of many types, but I suggest that we people of the West need not necessarily have to follow the Yoga methods of the East. We do not have to sit in difficult postures or seek out some Master in India or Tibet. No, we must practise Vedanta, according to our own cultural background. We must achieve Cosmic Consciousness, where we are now.

Certainly, we do need fixed times for meditation in the early morning hours. Sit in a comfortable position, and if you are unable, in the words of Emerson, to "Keep your mind on the Eternal," well then just let your wandering thoughts drift along, but refuse to accept them as your own and say with St. Paul "None of these things move me," and that I am only a silent witness. Then you will gradually lose the track of the wandering thoughts and remember only that you are the Divine Spirit within, perfect, overpure, self-effulgent, peaceful and immortal. Continual recollection that we are one with the Over-Soul, repeating affirmations, cogitating over the teachings of the Scriptures of the world, and inward, silent self-analysis and soliloquy are all powerful forms of meditation. One may also repeat softly and continually the words of Jesus, "Father, I glorify Thee," and also from the Lord's prayer, "Thine is the Kingdom, the Power and the Glory." Remember the power of spoken word. These glorious and magical words will lead one to the realization of the Over-Soul.

UNITY THROUGH GOOD WORKS

By Good Works I mean performing any of those little acts of kindness that come our way. Finally, our whole life must be dedicated to the service of humanity.

When the aspirant reaches that blessed state of Divine Consciousness through the practice of self-discipline, study, meditation and good works, then he becomes a saint. The saint is able to say with Jesus, "The father and I are One," and it takes great courage and wisdom in the West to be able to say "I am one with God." This is possible by continuous meditation, and selfless service of humanity. One need never doubt about the truth of this, for, Emerson says: "The Heart that abandons itself to the Supreme Mind will find itself related to all its works and will follow a royal road to particular knowledge and powers."

This is my loving tribute to that starry and lofty genius, Ralph Waldo Emerson, the prophet of America who brought Vedanta to the West.

HEALTH

YELLOW FEVER

Yellow fever is a short febrile disease which is usually severe, and is often fatal; it is caused by a filter-passing virus, which is transmitted to man by certain mosquitoes.

There are two types of the disease. (1) the classical type transmitted from man to man by aedes mosquitoes (2) the jungle type transmitted from lower animals to man by other mosquitoes.

Yellow fever, dengue and sandfly fever are related to each other in the following respects; (1) They are insects-borne; (2) They are caused by filter-passing viruses; (3) They are short fever with sudden onset; (4) They are most infective to the vector insects during the two or three days of the fever, probably also during the last day of the incubation period; (5) The vector insects become capable of transmitting infection in about eight to twelve days after swallowing blood containing the virus and they remain infective for the rest of their lives; (6) The incubation period of each disease, is usually four to eight days; and (7) They occur as rapidly spreading epidemics when conditions are suitable.

One who is attacked by yellow fever, is immune to the same at least for one or two years; whereas it does not happen in dengue or sandfly fever.

1. The virus is filter-passing;

2. The disease is not contagious but infected by certain mosquitoes only.

3. It is prevalant in tropical climates.

4. The fatal result in yellow fever is high; whereas it is not so in dengue fever or sandfly fever.

Classical yellow fever can easily be distinguished from jungle yellow fever, as the former is endemic or epidemic and may be spread in villages and towns but the latter is sporadic and restricted to certain localities epecially forests and camps. And it is also believed that the classic type is transmitted only from man to man, whereas the jungle yellow fever is transmitted by animal to man.

Diagnosis is difficult because of its resemblance, and relationship to many other diseases. The onset is sudden with chill, pains in the back and limbs, flushed face, injected conjunctivae and a rapidly rising temperature. The mosquitoes (aedes), when they bite the diseased man after three days of his attack do not get infected by the virus; but, when they bite the diseased man within three days, it is called the infective stage. The mild case is often dangerous because of its possibility to be mistaken for influenza, dengue or sandfly fever and the impossibility of the proper treatment, when it is not diagnosed, only by which the severity and spreading of the yellow fever can be prevented.

It lasts for three or four days in mild cases. In severe cases it is usually seven to ten days. In recovery the continuous high fever falls down on the seventh day and the maxium ten days. Most of the deaths occur on the fifth, sixth or seventh day of the disease.

At first the pulse is 100 to 120, but from the second or third day it becomes slow relatively to the temperature, except in fulminating cases in which it may remain rapid till the end. Jaundice, albuminurea, gastro-intestinal disorder, insomnia, severe headache, haemorrhage are common but may be absent in mild

cases. Haemorrhage can be watched by the bleeding in the gums. And it indicates intestinal disorder ; in severe cases vomiting may be mixed with blood which indicates bleeding in the stomach, gums, bladder, nose, eyes and rectum which are the organs which are commonly affective. Haemorrhage is a severe complication and the death of the affected patient will be a horror to himself and his attendants.

Note :—*Virus—Poison causing death.*
Filter-passing-virus :—

Filter-passing virus—they are so minute that they cannot be seen through the microscope whereas the other organisms can be seen ; and the virus passes through the filter, whereas the other organisms than the above virus are filtered through the same which is kept in the modern laboratory for the same purpose.

Conjunctivae-mucus membrane connects the inner eyelid and eyeball.

Europeans and new comers and old people are easily in the endemic areas. Old people are likely to die once they are attacked. The disease is often mild in children but may be severe or fatal even in them.

Unfavourable features are, early albuminurea and jaundice, great diminution in the quantity of the urine, black vomit or other haemorrhages, delirium, coma, and great increase in the leucocytes-white blood corpuscles.

Special care should be taken during the stage of remission, when the patient may feel much better and so be tempted to take liberties ; cases have occurred in which patients have eaten heartily during this stage, and yet have died a few hours later.

After the second fall of the temperature a further rise is rare, so that when the temperature has reached normal after the seventh day there is good reason to consider that the attack is over, but relapses occur from the eighth to the thirteenth day in exceptional cases.

The elimination of aedes mosquitoes is necessary by controlling their breeding places. Every collection of water in the neighbourhood of houses must be drained or treated weekly with oil. In rural areas every kind of mosquitoes should be controlled, because there are other suspected vectors (carriers) besides aedes. When yellow fever is known or suspected of occurring, every one in the affected area, especially persons who are suffering from fever, must use mosquito curtains, so that they are protected from mosquito bites.

Plenty of water should be sipped by the patient ; the bowels should be kept moved daily. When the temperature is high (above 103.5.F.,) cold sponging is necessary. Only fluid is given until the convalescent period. Great care must be taken to avoid exertion during convalescence.

TYPHOID FEVER

Definition :—This is known by the name Enteric fever.

It is a continuous fever characterised mainly by its insidious onset, by a peculiar course of temperature, by marked abdominal symptoms occurring in connection with a peculiar ulceration of the bowels, by a rash or eruption on the skin by its uncertain duration, and by a liability to relapse.

This is an acute, specific infectious fever of about three or four weeks' duration. It has distinct characteristics. There is tendency to diarrhoea and the typhoid state (Sannipad in Sanskrit, Janni in Tamil). This is often attended by successive crops of rose coloured spots or rashes on the body on the seventh or eighth day.

Causes .—Typhoid fever develops in a system where there is a great accumulation of toxic waste and putrefactive material in the intestines.

Man suffers from constant constipation owing to general wrong living. The faecal matter decomposes and morbid matter accumlates in the bowels. Man takes meats, beef, pork. It is the nature of such food to decompose and putrefy readily within the instestines. The germ of typhoid flourishes on these decomposing materials The germ is harmless without such a soil. It flourishes in such a soil in abundance.

All insanitary conditions in respect of drainage of houses and localities furnish the most ready means for the spread of the contagion of typhoid.

The most certain means of preventing its appearance or checking its spread are the prevention of pollution of water-supplies, food, milk, etc., personal cleanliness, detection of carriers of enteric bacilli.

Fly may also form a means of contamination between the uncovered stools and the uncovered food.

The disease may spread through infected dust carried by the wind.

It may be communicated directly by contact with soiled linen or other articles of use of the patient.

The evacuations may find their way to sources of water supply and contaminate them.

There are persons who are immune to typhoid. The germ is found in their stools. Such persons are carriers of typhoid. They serve to spread typhoid. The patients who are convalescing, i.e., cases of recovery, also become carriers.

The period of incubation is usually 10 to 14 days. The poison is conveyed by contaminated water or ice, milk, uncooked vegetables grown on infected soil, food contaminated by flies, shell fish grown on river beds polluted by sewage, direct contact with the stools of patients, the soiled linen (of patients) in the public laundries, stools or urine and typhoid carriers. Contamination of the soil through infective drains or cess pools may lead to the infection of the water supply.

Symptoms :—The onset is insidious. The most important early symptom is intense headache. In the beginning there may be lassitude, a feeling of uneasiness, constipation, a tired feeling, loss of appetite, nausea, epistaxis or bleeding from the nose, cough, slight abdominal pain, disturbed nights, looseness of the bowels.

The tongue is coated. There is pain all over the body. There is gurgling and tenderness in the abdomen.

The disease is very frequently met with in these days. Certain small glands in the small or the large intestines, such as Peyer's patches and the solitary glands in the large bowel, get inflamed. Many symptoms arise from this inflammation of the intestinal glands.

Allopaths say that this disease is caused by a specific germ, the typhoid bacillus of Eberth, which enters the body through the medium of contaminated food and water. Naturopaths hold that this disease is caused by the accumulation of toxic waste and other putrefactive material in the bowels. They maintain that the bacillus or microbe thrives on this decomposing matter and that is quite harmless in the absence of such matter.

A general feeling of lassitude, headache, nausea, loss of appetite and pain in the limbs are the symptoms of the incubation period.

Then there is rise of temperature. During the first week there is a gradual rise of the temperature from day to day and step by step (Ladder like). The temperature rises and falls daily with regularity, the morning temperature being usually lower.

The tongue is coated. There is frequent diarrhoea. The stools are of pea soup colour. During the first week red spots appear over the abdomen and the chest.

During the second week the temperature remains high at 103 degrees or 104 degrees F. In the morning there is remission.

In severe cases the 'typhoid state' manifests. The patient is delirious. He is in a sinking condition. The eyes may be sunken. The hands tremble. Death takes place in a state of coma from heart failure.

During the third week the temperature comes down. Remissions become marked in the morning.

During the fourth week convalescence may commence. The temperature comes to normal.

The continued-fever type of dengue is often diagnosed as typhoid or paratyphoid fever about the sixth day, when the terminal rise of temperature occurs. Blood culture is the only reliable means of early diagnosis of typhoid fever. If this cannot be carried out, and if the course of the fever is compatible with dengue, it is a wise precaution to delay the diagnosis of typhoid till seven clear days have elapsed: in many cases the medical man who finds that the temperature of his patient has gone higher than ever on the fifth or sixth day sends him to hospital as a case of typhoid, only to be told on the next day that the temperature has come to normal and the patient is convalescent.

That the temperature rises at noon during the first week. There is graduated temperature—definitely higher—rising by a degree or so daily. The temperature looks like the ascending steps of a ladder.

It takes one or two weeks for the disease to develop. Doctors find it difficult to diagnose the disease at once. They often mistake it for malaria, and go on injecting quinine (ad infinitum). Many precious days are often spent by the doctors in waiting to see if the disease really is typhoid. In this waiting period, many cases have been lost or intense harm is done to the patient. The disease is allowed to strike deep root, and the patient becomes weak and enters the typhoid state.

In a malarial place any fever is at first taken for malaria. A case may turn out to be one of typhoid after days of malaria treatment. If it is not possible to diagnose definitely a case as malarial, any case of simple fever should be treated as a case of prospective typhoid. Nothing wrong can happen by such treatment. On the contrary a good deal may be gained.

The fever runs a prolonged course of twentyone days and ends by bysis or gradual fall. The spleen also gets enlarged. The highest rise of temperature is in the afternoon with morning remissions. In the second week the fever reaches its highest point. This is continued with slight morning remission. Death may take place at the end of the second week from toxeamia or perforation of the bowel or severe bleeding from the bowels. During the fourth week improvement takes place. The temperature gradually becomes normal.

This is a serious disease on account of its numerous complications, prolonged course and its exhausting nature.

Treatment: Absolute rest inbed is of the highest importance. Even slight movement does positive harm to the ulcerated portion of the bowels. Typhoid patients should not be taken in a car or any vehicle as any jerk may prove fatal. The strength of the patient must be maintained. The patient should not be allowed to raise himself when the bed sheet is changed. He should not be on his back. He should be turned carefully on either side alternately.

The stools of the patient must be burnt. All linen must be steeped in lysol lotion for several hours and then boiled. All utensils used by the patient must be disinfected.

Cold or tepid sponging is highly beneficial. The bowels must be regulated by warm enema on alternate days.

Bed sores may, be prevented by careful nursing. Rubbing the parts with spirit will prevent the formation of bed sores. This will harden the skin. Soft pillows should be used to remove pressure from bones.

Diet is also of primary importance. Whey or buttermilk may be given. No solids should be taken until at least two weeks after the temperature comes to normal. If any solid food is taken earlier, the thin walls of the bowels may get perforated and the patient may die suddenly.

Glucose, barley water and juice of mossumbi, oranges are the only food for the patient. Glucose may be given with orange or lemon juice.

Milk is not good. It forms clots and produces irritation in the bowels. Tender coconut water is highly beneficial.

There is the risk of relapse. Therefore great care must be taken in nursing and feeding the patient.

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